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Division I

Section 7

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THE
MASSACHUSETTS
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VOL. III.

JUNE, 1811.

No. 2.

LATE AND INTERESTING INTELLIGENCE
FROM INDIA.

Extract of a Letter from the Rev. Dr. Carey, to the
Rev. Dr. Rogers, of Philadelphia, dated

Calcutta, Nov. 16, 1810.

MY DEAR BROTHER,

It was only yesterday that I heard of a vessel's being ready to sail to Philadelphia. As it is, I shall briefly drop you a few lines to inform you of such of our circumstances as I am able to recollect.

We have lately been called to mourn the loss of sister Robinson, who was removed from us by death at Dinagapore. She had been ill for some months, and brother Robinson, who is engaged in a mission to Boutan, had brought her to Dinagapore for medical assistance, when he was called to mourn her loss.

The Lord continues to bless his cause in this country with evident tokens of his grace. I believe there have been only two ordinance days (we communicate monthly) since the beginning of the present year, in which we have not had the pleasure of receiving some person or persons into the church. On one occasion seven were added, and I believe sixteen persons are now coming forward to make a public profession of faith in our Lord Jesus Christ. A spirit of Christian love and unity prevails among us to a good degree, and *in every respect* we have reason to rejoice in the goodness of the Lord towards us. The first Lord's day of last month, brother Marshman's eldest daughter (scarcely thirteen years of age) was publicly baptized. She has evidently been on the side of the Lord for these last two or three years. May this be the forerunner to other instances of the like nature in our own family.

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Brother C. Carapeit Aratoon has been very successful in Jessore, a district east of Calcutta; ten persons were lately baptized there at one time. Our brother J. Peter was sent the beginning of this year to Balasore in Oorissa, to attempt the planting the gospel there. The Lord has blessed his labours, and already there is a small church formed in that place. He is diligent in his work, and the Lord gives him encouragement. These two brethren are of the Armenian nation, and were, by the church at Calcutta, set apart to the work of the ministry. Brother Chamberlain's ministry was last year, and the year before, remarkably blessed among the soldiers at Burhampore, a military station near his residence. An expedition against the isle of France, lately sailed from this place, which included a Baptist church of thirty members in full communion, raised there under his ministry, with a brother set apart to the pastoral office among them. Five other young men, members of the church at Calcutta, who are in another regiment, also went with them. Should they succeed in taking the island, I trust they will immediately erect the banner of the Cross there, and invite sinners to believe in the crucified Saviour. It is probable that brother Chamberlain will remove from Cutwa to a station up the country, perhaps Delhi, or Agro, but of this I cannot now speak with certainty. It is our wish that he, with a brother who is about to be called to the ministry by the church at Calcutta, should attempt to introduce the gospel into the country of the Shikhs. At present some obstacles lie in the way, but I trust they will eventually be removed. Brother Merden at Goamalti, and brother Moore at Patna, have had but little success. Brother Fernandez at Dinagepore, has not been entirely without some tokens of the gracious approbation of the Lord in his work. Dinagepore and Sadamahl being near to each other, it is thought that brother Fernandez can superintend them both, we therefore intend to remove my son William from Sadamahl to Cutwa, when brother Chamberlain leaves it.

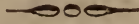
Brother Chater arrived a few days ago from Rangoon with sister Chater, who is in a weak state of health. That country is in a miserable state, as far as relates to its political affairs, but there are many encouraging circumstances relative to the mission there. They study the language with success, have written one or two small tracts in it, and translated a part of the New Testament into it, and I believe they are beloved by all, both rich and poor, great and small. Two valuable young men were lately sent thither by the London missionary society, but one of them (Mr. Brain) has been removed by death, the surviving one (Mr. Pritchett) is now with my son at Rangoon.

I must now conclude hastily; it is late at night and I am quite weary; yesterday evening three persons were accepted by the church for baptism, six proposed for the next month, and ten mentioned to the church as persons who wish to be proposed then.

This day I had several new inquirers besides those above mentioned, and hear of others who begin to look towards Zion. May the Lord be ever near to you and yours while in this militant state. My dear partner would, if she knew of my writing, unite with me in love to Mrs. Rogers.

I am yours, very affectionately,

W. CAREY.



RELIGIOUS INTELLIGENCE.

A brief Sketch of the State of Religion in the Baptist Churches in Nova-Scotia, New-Brunswick, &c.

Extract of a Letter from the Rev. Mr. Merrill, to the Editor, dated

Sedgwick, August 17, 1810.

MY DEAR BROTHER,

A fortnight to day, I returned from my eastern expedition. My route lay through a part of his Britannic Majesty's dominions, and hard by some of the strong holds of Satan: I was every where, however, received with sufficient attention and civility.

It was very pleasing to me, to behold my beloved brethren of Nova-Scotia and New-Brunswick, who have so lately emerged into gospel liberty, so expert in discipline, so determinate in Christian order and communion, and so well marshalled in battle array. They appear in a very good degree, like *veterans*, whilst they are, in age, but very children. Fourteen years only have elapsed, since but one baptized church was to be found in both provinces. Now they can count nearly forty, and some of them are large and flourishing.

Their Association, which I visited as a messenger from the Lincoln, was holden at Sackville on the 25th and 26th of June. It was a good season. Tokens of the Chief Shepherd's kindness and presence appeared specially manifest. The Elders and Messengers of the churches were solemn, cheerful, and of good courage. The letters from the different churches were refreshing, and fraught with much good news. In one County, (Annapolis if I mistake not) between two and three hundred had put on Christ the present year, by being baptized into him. Babylon appears to be in full retreat, yet her pursuers should be very wary, for she is very subtle, and by no means in a very good mood. She thrust one of Christ's ministers into prison, the week before I left those regions, and their evil eye was fixt on brother Hale, to take him the same week; but he being a "gospel ranger," they were not, and I presume they will not be able to incarcerate him.

Zion's God is *so generally* lengthening her cords and making her flukes stronger, that I cannot, in one short letter, descend to

particulars, without leaving the larger half behind. However, that my letter be not altogether in generals, I will particularize a few instances, and these in very short.

I will begin with Brier Island. This place was notorious for irreligion, perhaps as much so, in proportion to its magnitude, as was Sodom, on the morning of Lot's escape. Last autumn, or winter, brother Peter Crandal, moved by their forlorn condition, visited the Island, and preached to as many of the shy Islanders as he could collect within hearing of his voice. He was threatened with death, if he ventured to preach on this Island again. However, he loved their salvation more than he feared their threatenings; he ventured, the people collected, he spoke, and the Lord spoke too. At a late hour the assembly was dismissed. He retired, but ere soft sleep had closed his eyes, a messenger requested that he would visit a house distressed. Without gain-saying, he arose and followed the messenger. Whilst on his way, in the first house he passed, he discovered a light; it came into his mind just to call in and see how they did. He found them in the agonies of dying unto sin; an household distressed for sins committed, and for salvation infinitely needed. He saw their anguish manifestly such, as all must feel, or die forever; and observing their exercises and situation such as he judged not expedient to be interrupted, retired in silence. The next house he found and left in a very similar condition. Going a little farther, he heard a person in the field manifesting by his sighs and groans, bitterness of spirit. Mr. Crandal turned aside, and in silent wonder beheld and left the sin-sick man. He was soon at the house whence they had sent for him. Here he found a company sorely oppressed with their load of sin, burdened by it, and longing to be free. Here he broke silence, and pointed dying sinners to a living Saviour.

On this never to be forgotten Island, in sixteen of the eighteen families which reside on it, were thirty-three hopefully born from above. The reformation had reached the Main, so that when I saw him, he had baptized between fifty and an hundred.

Before this shall reach you, brother Hale's to brother Collier will probably be handed to you. In addition to what he has communicated, I will add, that he has given but a very modest account of what the Lord hath wrought on Bellisle Bay by him. I know not whether I ever saw or heard of any one garrison, being so largely harassed by a single gospel ranger in the compass of one campaign, and that too a winter one. It is true, brother Ansley, who is no mean soldier, was there one evening, in which the Lord wrought wonderfully. An account of this evening, with one preceding it, is nighly as much as I have now time to relate. On an evening preceding the two, and in which brother Hale delivered his first discourse to the then idle people on Bellisle Bay, a Polly Davis was arrested by the Spirit of truth, and before the next rising sun was set at liberty. The next day, being a militia muster, the young men came to see their changed associate, and won-

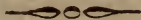
dered at, but hated the change. Another lecture was appointed for the following evening. Not far from the time of meeting, two of the foremost young men, taking the inn on their way, called for half a pint of ardent spirits each, and drank it, observing that they would raise the devil at the meeting. The religious exercises began, and sleep prevailed over the young men, till little more was to be heard. However, they awoke from their drunkenness, and in season to hear a sentence or two, and what they heard was as a nail in a sure place. They had rest no more, till they found it in believing. Soon after this, at an evening lecture, brother Ansley preached, and when brother Hale had observed what he judged expedient, and the assembly were dismissed, the people all sat down. A solemn silence now prevailed for nighly an hour, when a young woman, of about 20, who had been baptized ten years before, arose, and, filled with a sense of her backsliding heart, spake in such a feeling and solemn manner, as greatly to affect the whole assembly. It was now a time of weeping, mourning and lamentation. The saving health of our Immanuel soon appeared in healing the broken hearted, and setting the poor captives free. Before the morning light, nine young converts were chanting forth their young hosannas.

You can hardly imagine how suddenly and deeply these things waked the enemies of reformation, and roused all their powers of opposition. The church priest now visited where he had never walked before. The dialogues between him and his now converted, but heretofore deluded parishioners, would be sufficiently entertaining, had I time to relate them.

From Bellisle Bay, I came down the river to the city St. John's, where I preached three times, twice on the Commons, and baptized one worthy man and two honourable women.

I have just time to add, brother N. Robinson has baptized at Steuben, the last winter and since, 56, and the little church at Sullivan and Hogs Bay, which was constituted last spring, and over which brother Mc Master was ordained on the 16th of May last, has increased to about 60, or upwards, and a great reformation is going fast on in that place.

In bonds of perpetual friendship, I am very sincerely yours,
DANIEL MERRILL.



Extract of a Letter from the Rev. Mr. Willmarth,
to the Editor, dated

Rumney, March 19, 1811.

REV. AND DEAR BROTHER,

AGREEABLY to a request from you by a brother in this Church, I proceed to give you a sketch of the marvellous work of God in this place.

In the winter of 1809 and '10 there were some appearances of a revival of religion in this town. Our conference and prayer meetings were remarkably thronged, especially by young people, who appeared unusually solemn and attentive. In the mean while, the people of God were much engaged in prayer, for the outpouring of the Holy Spirit.

In the fore part of last summer a revival commenced in Hebron, south of this, under the ministrations of our esteemed brother Wheat, and a goodly number of souls were gathered into the sheepfold of Christ. A number of young converts, by my particular request, came over from that place, and attended meeting with us about the last of August. This visit, together with their pathetic exhortations, seemed to be the means of increasing the attention of our young people.

Perceiving "*the fields to be already white, and fit for the harvest,*" our brethren were greatly encouraged to faithfulness, and my own soul was peculiarly animated in the work of the ministry. God saw fit to bow the heavens of his grace, and sinners were in multitudes pricked in their hearts.

Scarcely can I refrain from weeping while attempting to recount the scenes which were so affecting. Our house of worship was thronged with listening hearers. While truth was dropping from the lips of the speaker, the assembly were often bathed in tears. The heavy sighs of the wounded bespoke their deep conviction of sin, while joy beamed in the countenances of saints.

Sometimes the anguish of the distressed, and the animations of joy excited in the minds of Christians, occasioned such a mixture of sighs, weeping, and supplication, as to render it necessary abruptly to close the discourse. Indeed for several months, I had not the opportunity of preaching more than one sermon in a day.

With astonishment I have beheld in every part of the meeting-house, those who, but a few days before, were ranked among the proudest and most obdurate sinners, either crying for mercy, or fallen prostrate and speechless, and in some instances, motionless for a while, through the anguish of their wounded spirits; while the friends of Jesus were either on their knees, or bending over them in fervent prayer.

In every meeting, almost, we had the pleasure to witness new instances of awakening and conversion, which were evidently effected by Divine Power. Truly this was the Lord's doing, and it was marvellous in our eyes.

At an early period of this work, our church met on Saturday for usual business; but were called to attend to the examination of candidates for baptism, which employed us during the whole afternoon. Night coming on, we adjourned till the next morning at eight o'clock. The forenoon of the Lord's day was necessarily taken up in the same delightful employ. About noon we repaired to the water. It was a place which nature had formed,

peculiarly convenient for the occasion. The stream was pleasant and delightful, with a clean beach extending along the margin. Back of this, was a high circular bank, which overlooked the whole.

On the brink of the water stood the candidates in a row, and behind them, the members of the church were arranged like a little army. Still further back stood a large and solemn concourse of people extended along the bank above. After addressing the throne of grace, I descended into the water, and deliberately baptized twenty-four persons.* The joy manifested by those who were baptized in coming up out of the water, was indescribable. It was indeed a "heavenly place."

From this time forward, I was called to visit the baptismal waters every Lord's Day. Three times I have been called to administer the ordinance in the evening; not for the sake of novelty, but because the shades of night overtook us, before we were prepared to proceed to the administration. On one of these occasions in the fall of the year, at about 11 o'clock I baptized fifteen persons. We were furnished with candles, the night being calm and still; and while we were moving in solemn procession, the appearance reminded me of Gideon's little army with their lamps.

The coldest of the weather, during the winter past, has been no obstruction to the administration of the holy ordinance of baptism according to apostolical order; nor have any been known, however feeble and delicate their constitution, to take the slightest cold. I have, when very unwell, and under the operation of medicine, been called to baptize on some of the coldest Lord's Days, without experiencing the slightest inconvenience. On one such day I baptized twenty-three before I came out of the water.

During this glorious work, our meetings though frequent, have been remarkably full and solemn. Every day or evening in the week, excepting Saturday (purposely omitted from motives of prudence) have the people met for divine worship, and sometimes at two or three different places in the town, at the same time, for the sake of convenience. And, strange as it may appear, we have been obliged to restrain our young people from going to meeting as often as they would, for fear it might prove injurious to their health.

All ages, from past threescore and ten, down to four or five years, have shared in this work; and there are but comparatively few in the town who are not recognized as professed lovers of Jesus. A young man (a professed Universalist) who came into town the fore part of the winter to teach a school, while attending one of our evening meetings, was instantly struck with such impressions as brought him first upon his knees, and then prostrate, as a humble suppliant for mercy; and he as suddenly rose with ascriptions of praise to Redeeming Love. You will readily con-

* The time occupied in baptizing was about 18 minutes.

clude, that he no longer retained his former erroneous sentiment, but most earnestly warned others against it; at the same time confessing, that notwithstanding he had so zealously tried to defend it, his conscience never was satisfied with it.

There have been some remarkable appearances in this work, which have surpris'd some, but perhaps they were not altogether unaccountable. In some instances persons have had their strength so entirely taken away as to be unable to stand upon their feet, but could speak and sometimes pray. In other instances, they lost all power of motion, insomuch that they became as dead men. In these cases, pulsation was scarcely perceivable, the extremities cold, the countenances pale, and the eyes closed as if they were in the soundest sleep.

I have remarked three different occasions of these appearances.

1st. Persons under powerful awakenings. These have fallen as instantaneously as if a ball had passed through the heart. I have also seen them, when myself or some other person was engaged in prayer for them, recover their strength, and in a moment be upon their feet, filled with joy unspeakable and full of glory. While others, who did not altogether lose the power of speech, as suddenly changed their prayer to the most exulting strains of praises, confession and exhortation.

2d. Persons engaged in intense prayer for others. Their exercises have been such, as to overpower their animal spirits, and they have continued for a length of time under this prostration of strength; and then have recovered it again, attended with a very joyful frame of mind.

3d. Others have lost their strength by an overwhelming ecstasy of joy! It is a singular circumstance, and worthy of remark, that persons while thus deprived of strength, knew what passed near them in conversation during the time. I have also been informed of the following instance. A young woman who was so exercised in prayer for her young mates, as that she lost the power of motion. Another young woman present, who was an opposer, watched for an opportunity, and took hold of her hands and squeezed and pinched them so that they were quite fore and painful. She also passed a candle into her face, in order to see whether she could arouse her, but all in vain. This opposer was so smitten with remorse for what she had done, that she was obliged to make a public confession, and to beg forgiveness. These instances, though frequent, have by no means been general.

That this work was not the effect of animal sympathy, is evident from this circumstance. That some who were opposed to the work entirely withdrew from meetings; but God's Holy Spirit found them at home; and they were seized with the same kind of impressions, and as powerfully as were those at meeting. While others who had not attended at meeting at all, were taken in the field, while at their labour, and were made the subjects of the same

blesSED work ! Such persons were no sooner brought to share in these wonders of divine mercy, than they flew to meet their friends in public worship, “*and published how great things God had done for them.*”

Among the many blessings for which we are bound to give thanks, I must not fail to mention one in particular. We have been, and still are remarkably united and harmonious. And although different sectaries have in some instances come in among us, and endeavoured to make profelytes to their own parties, yet, through the kindness of the great Shepherd, their attempts have only occasioned our being the more firmly united.

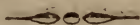
Since the reformation began, it is supposed that nearly three hundred have been made the subjects of the work in this place ; of whom about 150 have been added to the church already, and others are expected to come forward ere long.

Twelve years ago, under the first of my ministry in this town, this church was formed. At our first communion, we numbered just as many as entered into the ark. Since that time we have enjoyed several reviving seasons. Two churches have been formed from this in neighbouring towns. Some have been excluded, some have removed and joined other churches ; a considerable number have gone to join the church triumphant. The present number of members in this church, is about 280.

This work has also spread into neighbouring towns, and many have been brought to sing redeeming love. May the triumphs of the cross be extended, till the whole earth shall be full of the knowledge of the glory of God.

With sentiments of esteem, I am, dear Sir, yours affectionately,
EZRA WILLMARTH.

P. S. March 23d. This day, one of our young converts (about 15 years old) left us, singing in the triumphs of faith, to join the redeemed church above. This is the first instance of mortality in this town for more than twelve months, one new born infant excepted.



Extract of a Letter to the Rev. John P. Peckworth,
Pastor of the Third Baptist Church in Philadelphia,
dated

Philadelphia, Feb. 27, 1811.

SIR,

IN the name and behalf of the Female Mite Society of Philadelphia, permit us to address you, and through you the church over which you preside.

As our Society was formed for the aid and encouragement of said church, in its laudable undertaking of erecting a house for worship in Southwark ; permit us briefly to state the circumstances respecting its formation and progress.

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Sometime in October, 1809, a Lady (now one of our members) in perusing the Baptist Missionary Magazine, printed at Boston, observed the aid that had been given to the Mission Fund by the Mite Societies in Providence, R. Island, and Charlestown, Mass. &c. and conceived the design of endeavouring to form a Society upon similar principles, to assist said church then lately constituted. Her ideas were communicated to several of her female friends, who, approving the plan, proceeded without delay to put it into execution. Subscription books were immediately opened, and the contributions of the liberal solicited. The subscribers gave such weekly sums as they thought proper; not less, however, than one cent a week.

On the first Monday in January, 1810, the Society was organized in due form; and though the weekly contributions of each member were small, yet at the close of the year the sum collected and paid into the treasury of said church amounted to six hundred forty-one dollars and fifty-eight cents: With which, be pleased to accept our sincere and hearty wishes for the peace and prosperity of the church, over which you preside, and the Zion of God univerversally.

We are happy to add, that a good degree of zeal continues to exist among the members of the Society, and particularly those Ladies of the Collecting Committee who have borne so great a part of the burden.

We are, Rev. Sir, respectfully, your sincere friends,

ELIZA JOSIAH, *Treasurer.*

ANNA INGELS, *Secretary.*

Philadelphia, March 2, 1811.

LADIES;

We acknowledge with gratitude the receipt of the polite and affectionate address presented us through our beloved Pastor, in the name of the Female Mite Society of Philadelphia. We tender to you, and through you to the Society, our most sincere and hearty thanks for the aid and encouragement you have afforded us in our undertaking; and we desire to bless our God who hath put it into your hearts to devise and execute so good a work. We have the satisfaction to state for your information and encouragement, that (excepting the materials) your liberality has raised the walls of our Meeting-house, from the foundation to the topstone. May your benevolent example stimulate others to similar pious exertions for the spread of the gospel, until throughout our land the promise is realized, that "all shall know the Lord, from the least to the greatest."

By order, and in behalf of the Third Baptist Church of Philadelphia, JOHN P. PECKWORTH, *Pastor.*

MRS. ELIZA JOSIAH, *Treasurer,* } of the Female Mite Society
MISS ANNA INGELS, *Secretary,* } of Philadelphia.

Extract of a Letter from the Secretary of a Female Society in Danville, State of Vermont, addressed to the President of the Massachusetts Baptist Missionary Society, dated October 24, 1809.

REV. AND DEAR SIR,

IN an age like the present, when not only every species of error seems to be acquiring new strength, and infidelity appears without a mask; but when we behold numerous others, though with different pretensions, acting from the same principles, viz. the depravity of the human heart; we deem it important that the friends of truth should be active in endeavouring to extend the favour of divine knowledge among those who are unacquainted with the gospel of our Lord Jesus Christ. Impressed, as we trust, with these motives, a few *females*, members of the Baptist church in this town, in July, 1808, agreed to form into a Society for religious purposes. The objects of our meeting were to converse on the things of religion, and to comfort and strengthen each other, while surrounded with adversaries, and beset with the temptations of this alluring world. And also to pray that God would continue to extend the conquests of his sovereign grace, and bring in his elect from the rude mass of mankind. That he would bless the exertions of his people who are endeavouring to spread that religion which inculcates peace, humility, and self-denial, until its benign influences may be felt by all the human race. A further object of our meeting was, to contribute our *mite* towards the accomplishment of this infinitely important end.

We are but few in number, and not possessed of very great stores of worldly goods; our contributions will necessarily be small.* But such as they are, we commit them to your disposal, and to the blessing of God; praying, that he would make this small mite a mean of some good, for the advancement of his cause.

The friends of evangelical doctrine and gospel order, are not numerous in these parts. It is also a time when iniquity prevails, and many who have professed to be the disciples of our Lord are rather indifferent about his cause. It is a low time of religion with our church. We pray that the Lord would bless us and you. We rejoice, notwithstanding the prevalence of error and irreligion, that the Lord is establishing his cause in the world.

Requesting an interest in your prayers for us, and for our brethren, we subscribe your loving, though unworthy sisters in the bonds of the gospel.

SALLY FISHER, *Secretary.*

To the President of the Massa. Baptist Missionary Society.

* See the last statement, by the Treasurer of the Society.

For the Massachusetts Baptist Missionary Magazine.

[The following excellent Address is submitted for insertion by a southern subscriber, as calculated to answer truly valuable purposes in these United States, and as an incentive particularly for the American Baptists to come forward and "do likewise."
R.]

Address to the Friends of Religion on behalf of the Baptist Academical Institution, at Stepney-Green, near London.

IN calling the attention of the public to a new Seminary intended to be established near London for the education of Candidates for the Christian Ministry, we are desirous of presenting a short account of the motives by which we are actuated, and the objects we have in view.

We beg leave to premise, that nothing is farther from our intention than to interfere with the respectable Seminaries already subsisting, from which the Church of Christ has derived essential benefit. We congratulate the public on their institution, rejoice in their prosperity, and feel a cordial concurrence with the views of their generous patrons and supporters. We are persuaded, however, that the ground is not yet so fully occupied as to leave no room for a further extension of the means of instruction to students in theology; and that among the churches of the Baptist denomination, at least, a difficulty is frequently experienced in procuring young men possessed of those qualifications which the state of society renders desirable. Having been supplied by the noble munificence of a worthy individual with a house and premises at Stepney, well fitted for an Academy, we are desirous of realizing the liberal intentions of the Donor, by carrying into execution the plan of public utility he has meditated.

At this period, no apology can be necessary for attempting to assist young men designed for the ministry in the acquisition of such branches of knowledge, as may qualify them more completely for the successful discharge of that sacred function; since whatever prejudices unfavourable to learning may have formerly prevailed in serious minds, they appear to have subsided, and Christians in general admit the propriety of enlisting literature in the service of religion. From the recent multiplication of theological Seminaries among protestant dissenters, such an inference may be fairly deduced. While we assert the absolute sufficiency of the Scripture for every saving purpose, it is impossible to deny the usefulness of the knowledge derived from books in unfolding many of its obscurities, explaining many of its allusions, and producing more fully to view the inestimable treasure it contains. The primary truths of Revelation, it is acknowledged, offer themselves at first view in

the sacred volume ; but there are latent riches, and gems of inestimable value, which can be brought to light only by a deeper and more laborious research. There are numberless exquisite harmonies and retired beauties in the scheme of Revelation, which are rarely discovered without the union of great industry with cultivated talent. A collection of writings composed on various occasions and at remote intervals of time, including detached portions of history the most ancient, and of poetry awfully sublime but often obscure, a book containing continual allusions to manners unknown in this part of the world, and to institutions which have long ceased to exist, must demand all the aid which ingenuity and learning can bring towards its elucidation.

The light of revelation, it should be remembered, is not opposite to the light of reason ; the former presupposes the latter ; they are both emanations from the same source ; and the discoveries of the Bible, however supernatural, are addressed to the understanding, the only medium of information whether human or divine. Revealed religion is not a cloud which overshadows reason ; it is a superior illumination designed to perfect its exercise, and supply its deficiencies. Since truth is always consistent with itself, it can never suffer from the most enlarged exertion of the intellectual powers, provided those powers be regulated by a spirit of dutiful submission to the oracles of God. The evidences of Christianity challenge the most rigid examination ; the more accurate and extensive the inquiry, the more convincing will they appear. Unexpected coincidences betwixt inspired history and the most undisputed remains of antiquity will present themselves, and striking analogies be perceived betwixt the course of providence and the superior economy of grace. The gradual developement of the plan of Revelation, together with the dependence of its several parts on each other, and the perfect consistency of the whole, will employ and reward the deepest investigation. In proof of the assistance religion may derive from learning rightly directed, we appeal to the writings of an Usher, a Newton, and a Bryant ; to the ancient apologists of Christianity, who by means of it, unmasked the deformities of polytheism ; to the reformers, whom it taught to remove the sacred volume from the dust and obscurity of cloisters, and exhibit in the dialects of Europe ; and to the victorious impugnors of infidelity in modern times. Such are the spoils which sanctified learning has won from superstition and impiety, the common enemies of God and man. Nor must we forget to notice, among the most precious fruits of cultivated reason, *that* consciousness of its own deficiencies and sense of its own weakness, which prompts it to bow to the authority of revelation, and depose its honours at the cross, since its incapacity to solve the most important questions, and to satisfy the most distressing doubts, will be felt with the truest conviction and attested with the best grace, by such as have made the largest essay of its powers.

An unconverted ministry we look upon as the greatest calamity that can befall the Church; nor would we be supposed to insinuate, by the preceding observations, that education can ever be a proper substitute for native talent, much less for real piety: all we mean to assert is, that the union of both will much enlarge the capacity of doing good. Without descending to particulars, we must be allowed to remark, for example, that the art of arranging ideas in their proper order, and of investigating the nature of different sorts of evidence, as well as an acquaintance with the fundamental rules of composition and rhetoric, are of essential service to a public speaker.

The existing state of society supplies additional reasons for extending the advantages of academical education. If former periods have given birth to more renowned scholars, none ever produced so many men of reading and reflection as the present; never was there a time when books were so multiplied, knowledge so diffused, and when, consequently, the exercise of cultivated talents in all departments was in such demand. When the general level of mental improvement is so much raised, it becomes necessary for the teachers of religion to possess their full share of these advantages, if they would secure from neglect the exercise of a function, the most important to the interests of mankind. If in the days of inspiration there were schools of the prophets, and miraculous infusions of wisdom did not supersede human means of instruction, much less are they to be neglected in the present times, when no such communications are expected. To this we must add, that perverted literature is one of the most powerful weapons in the hands of the enemies of divine truth, who leave no effort untried to recommend their cause by the lustre of superior acquisitions, and to form in the public mind, the dangerous association between irreligion and talents, weakness and piety.

In insisting so strongly on the advantages of a regular education, we mean no disrespect to those excellent persons who have exercised their ministry much to the benefit of the Church without those advantages; many of whom are men of vigorous minds, who have surmounted great obstacles in the pursuit of knowledge, and others by their piety and good sense well fitted for the stations which they occupy. We trust that such ministers will always be highly esteemed in our churches: there are situations, it is probable, which they are better qualified to fill, than persons of a higher education. To the improvement of the higher classes, however, it will scarcely be denied, men of the latter character are best suited; and as their salvation is not in itself less important than that of the lower orders, so their superior weight in society attaches to their character and conduct peculiar consideration. It is also manifest, from the examples of a Brainerd, an Elliot, and a Schwartz, that where piety in a candidate for the ministry is once secured, a course of academical studies is no impediment to the

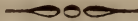
growth and developement of qualities the most conducive to success,—deep humility, eminent spirituality, unshaken perseverance, and patient self-denial.

With respect to the principles we wish to see prevail in our future Seminary, it may be sufficient to observe, they are in general the principles of the Reformation; and were we to descend to a more minute specification, we should add they are the principles which distinguish the body of Christians denominated Particular or Calvinistic Baptists. While we feel a cordial esteem for all that love the Lord Jesus Christ in sincerity, disclaiming all pretensions to that vaunted liberality which marks an indifference to revealed truth, we feel no hesitation in declaring that nothing would give us more concern than to see the Seminary we have in contemplation become the organ of infidel or heretical depravity.

We conceive some advantages may accrue from fixing the proposed Seminary in the vicinity of the metropolis. It may be hoped its pecuniary resources will be benefited by being placed in the centre of commercial opulence; that a residence of a few years near the capital of a great empire may give an expansion to the youthful mind, and that the means which it affords, of obtaining the assistance of Teachers in various departments of science, no where else to be found, may improve the taste and direct the exertions of the Students.

We conclude with recommending our undertaking to the patronage of the public, and to the blessing of God, and with expressing our hope, that through the influence of the Divine Spirit in a copious effusion on the future Patrons, Tutors, and Students of this Seminary, however small in its beginning, it will become respectable for learning and piety, be a nursery of faithful and able ministers, and a blessing to the Church of Christ.

Our appeal is to the friends of Religion and Literature. A very considerable fund will be necessary to provide FURNITURE, and a LIBRARY suitable to the occasion, as well as to promote the general purposes of the Institution. But when the importance of the object is duly considered, it is not doubted but an adequate supply will be readily afforded.



Extract from the Rev. Samuel Ambrose's Journal of his second Missionary Tour. Addressed to the Secretary of the Society.

Sutton, March 19, 1810.

REV. AND DEAR SIR,

ON the 5th of December, 1809, I entered upon my second missionary tour, and preached the first Lord's-day in Bethel, Vermont, to a respectable audience, who were serious and attentive.

On Monday evening, I preached at Randolph. In this week, I attended two meetings in Brookfield, and two in Roxbury. At this last place, a dear youth in his sixteenth year was baptized, whose trials and temptations had been remarkable. I hope God designs to make him useful in the church. His parents are members of a small church lately gathered. There are several more in the family who appear to be under serious concern: one young woman in particular was exceedingly bowed down. By her desire, I preached in the evening, from the following words: "And he cast away his garment, arose, and came to Jesus."

This is a new place, thinly inhabited, and, like the land of Canaan, full of hills and vallies. At this time there was much ice in the road, yet there was a considerable assembly, who appeared loth to leave the meeting. One man, whose hair was white with age, had three miles to walk home, after our exercises. It was about two o'clock in the morning before we retired to rest.

Lord's-day, Dec. 17, preached in Warren, where is a Baptist church of about fourteen members, and in the evening at Waitsfield. Monday evening I preached at Moortown, on Onion River. Tuesday and Wednesday I passed on through several towns to Cabot, where I tarried on Lord's-day, and preached five sermons. Our meetings were solemn and comfortable. There is an encouraging prospect of reformation in this place; and I have no doubt of there being a number of pious souls here.

Monday, Dec. 25, I preached in the evening at Capt. Chamberlain's in Hardwick. There were few hearers; but I had great freedom in preaching, and there was good attention to the word. Hitherto the Lord hath helped me. O that I might be more like my Divine Master, and better prepared by his grace to do good. Tuesday I preached at Capt. French's, who appears to love the truth, and to be alive in religion. Wednesday I preached at Walden, and on Friday in Hardwick, at deacon Fuller's. Saturday I rode to Mr. French's. Here I found a great blessing in conversing with the family.

Lord's-day, Dec. 31, I preached at Hardwick; and the Lord stood by and strengthened me. In the evening I preached to the Free-will Baptists.

Jan. 1, 1810, rode to Craftsbury, in Vermont, where I preached the next evening. It was very pleasing to see such an assembly collected for an evening meeting in the winter, where they live so scattered. The attention to the gospel was truly remarkable; and things appear encouraging in this place. Wednesday I rode to Irafbourg, where I preached on Lord's day, and three lectures. Tuesday, Jan. 9, I preached three times at Coventry, and also on the Lord's-day. A small church has been gathered in these two places, since I was here last summer; and there are still some, in each of these towns, whose minds are tender, which gives reason for the hope, that this little church will be enlarged. Tuesday I

preached at Mr. Nye's, Brownington; Wednesday evening at Dr. Newcomb's, in Darby; Thursday I crossed the line into the province of Canada, and preached in the evening at Mr. Gould's, in Barnston.

Lord's-day, Jan. 21, preached at Mr. Bernard's. It pleased God to provide for me, in this extreme cold weather. There was but one house, in the neighbourhood where I was, in which I could have been made comfortable; this belonged to a merchant, who kindly welcomed me to preach on the Lord's-day, and to lodge at his house three nights. Tuesday evening I preached at Mr. Little's, in Hatley; and on Wednesday evening attended a conference.

Lord's-day, Jan. 28, preached at Mr. Elliot's, where I preached last summer. Mrs. Elliot, I hope, has found Christ to be precious to her soul since that time; and a young gentleman also, who occupies a store in that vicinity. He wished me to make his house my home as long as I tarried. Tuesday I went down St. Francois River to Brumpton, and preached by previous appointment. Wednesday went down the river about twenty miles to Shipton. Thursday went about seven miles back from the river, and preached twice; then returned, and preached very near to the river, on the Lord's-day. The assembly was composed of persons from several towns, some of whom came more than ten miles. They appeared generally very attentive. When I addressed the youth, they rose, and some were affected; but I believe they are in general very careless in these towns. In the evening, I preached over the river at Mr. Bernard's. A dear youth had died in this neighbourhood a few days before. She had attended a ball, and venturing home in the latter part of the night, in which the weather altered suddenly, had to face a severe cold wind, ten or twelve miles on the river, thinly clothed, which appeared to be the occasion of her death. This seemed to call up the attention of some of the young people. I think there is great need of missionary labours in this part of the province. God was pleased to favour me with great freedom in preaching here and in Shipton, and also in conversation in private families. O that his blessing may accompany these efforts; yea, I believe it will.

Monday, Feb. 5, I returned up the river about eleven miles, by appointment last week, and preached in Brumpton in the afternoon and evening. Here the people were very attentive, and the assembly was large. It seemed that all attended who possibly could. I conversed with a number after the evening meeting, who appeared seriously impressed. Tuesday I preached at Mr. Key's, five miles further up the river. Mrs. Key was so sick and in such distress when I first entered the house, that her daughter, who was attending her, said she was dying; but it pleased God to relieve her, so that she could attend the meeting. I preached from this text, "The whole need not a physician, but they that are

sick." It was a solemn season; and strong hopes are entertained of a reformation in this place. I believe there are some of Christ's sheep scattered here; but it is a cloudy and dark day with them. They have no meetings for public worship even on the Lord's-day.

Wednesday I rode back to Ascott, and preached at a place called the Forks. Here the people were very inattentive to religion; yet they treated me decently. On Thursday I preached at Mr. Elliot's, in Ascott, to a numerous and solemn audience. Several in this place, who were seriously impressed when I was here last summer, have, I hope, embraced our dear Saviour. Friday I visited several families. Saturday, although it was extremely cold, I rode to Hatley, having previously written that I intended to be there on Lord's day. I preached two sermons in the day time, and one in the evening. Here I was informed that it pleased God to awaken some souls, by my preaching last summer, who have since made a profession. Tuesday I rode to Dr. Whittier's, Stanstead, where I preached in the evening. There are many families in this town, but they have little preaching, unless visited by the Methodists and Free-will Baptists.

Wednesday I passed over the line again, into the State of Vermont, and attended meeting the next Lord's-day at Craftsbury. A man and his wife were baptized by a brother Butler, he being provisionally present. I had taken a great cold; yet in the evening I attempted to preach at brother Mason's. It was a comfortable and refreshing season. Several brethren spoke by exhortation, and one prayed. The state of the church in Craftsbury is encouraging; there is good agreement amongst them, and I think more than common attention to preaching. Monday evening I preached in a different part of the town.

Tuesday rode to Greenborough, and preached in the evening at Capt. Grow's, and on Wednesday evening in another part of the town. In these several meetings, it has pleased God to assist me, although I have laboured under bodily infirmities; but I can bear them the better, because I am serving the best Master, in the best employment.

Thursday I preached in Hardwich. Here are a number of serious, tender minds. A brother Shepard's wife and daughter would have gone forward in baptism, but he was from home. February 23, passing through Walden and Cabot, I made a number of short visits, and prayed with several families. In Cabot there are some inquiring what they shall do to be saved.

Before I entered upon my missionary tour this winter, in reflecting upon being hundreds of miles from home, in the province of Canada, exposed to tedious storms, and lodging in cold houses, the prospect seemed gloomy; three months then appeared long; but now the time has almost elapsed, and in review, it seems but a few days; I hope in part, owing to the love I feel for my Divine Master, and for precious souls.

Lord's-day, Feb. 28, I preached at Calais, where is a Baptist church of about 28 members; but the people are much divided. Monday evening I preached at deacon Kendall's, and on Wednesday evening at deacon Briggs's, in Baire. Thursday rode to elder Hovey's, in Brookfield, where I preached on Friday, and again in the evening. A reformation has been progressing in this town ever since the beginning of last summer. It has prevailed for several months in the neighbourhood where brother Hovey resides. About ten of his family and near connexions have obtained a comfortable hope in Christ, as well as a goodly number more, of from ten or twelve to fifty years of age. There has also been a large number added to the Congregational church in this town, and the work is spreading in adjacent towns.

Lord's-day, March 4, I preached at deacon Flint's, in the upper part of Randolph, to a considerably large and attentive audience. The prospect in this town is encouraging. This was the last Lord's-day of my six months' mission. I had sweet freedom in preaching. Here I could say to the people, *My mouth is open to you; my heart is enlarged.* The Lord hath mercifully preserved me through all the fatigues and dangers in my journeying, both the last summer, and also this winter. I have been universally received and treated in a kind and friendly manner. I was a stranger, and they took me in. It pleased God to return me home safely to my dear family, on Thursday evening, March 9. They had been preserved in health during my absence, which was thirteen weeks and three days.

SAMUEL AMBROSE.



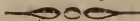
Memoir of Mrs. NANCY THOMPSON.

DIED, in Charlestown, Nov. 16, 1810, Mrs. NANCY THOMPSON, daughter of Mr. Thomas and Mrs. Tabitha Robins, aged 35 years.—Mrs. Thompson was early brought to an experimental knowledge of the gospel, and baptized by the late Rev. Dr. Stillman. She was admitted a member of the church in Charlestown, at their first communion season.

At the age of 18, Mrs. Thompson entirely lost her hearing; but notwithstanding this trying circumstance, her attachment to the house of God remained unabated. She would readily find the text, and psalm or hymn, by observing the motion of the speaker's lips. The prosperity of the church seemed ever to lie near her heart. Her deportment towards her Pastor, and all the brethren and sisters, was uniformly marked with the greatest esteem and affection. She took a deep interest in whatever related to the prosperity of religion at large, and particularly to the missionary cause. This attachment continued till her death.

Such was her diffidence of herself, from the views she had of her own heart, that she was often in darkness respecting her interest in Christ. During her sickness, which was long and painful, this was generally though not uniformly the case. In her afflictions, the grace of patience was strikingly exemplified. She had a deep and an affecting sense of the goodness of God, and of the sufferings of Christ. One night, on receiving some wine, she said, "I have wine to drink, but Christ drank the vinegar and the gall." On remarking how sore her side was, she immediately added, "but Christ's side was pierced with a spear." It was matter of surprise to her Pastor, that one who evidently lived so entirely devoted to God, should be the subject of so many doubts and fears.

Towards the closing scene of life, her mind was much more comfortable. The sister who attended her at this time, read Heb. x. 35. *Cast not away therefore your confidence, which hath great recompense of reward.* These words were blessed to her, and gave some relief to her mind. Mrs. Thompson asked her to read the last verse of the chapter, *But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.* On which she looked up and smiled, with an air of confidence and triumph. She used often to say, that she longed to praise God. One time being asked if she could praise him, she said, Sometimes, but she wanted to all the time. When she was dying, being asked if she could praise God, she smiled, and bowed her head three times. After this she soon expired, and we trust she is continually blessing and praising God in his temple above; for it is written, *Blessed are the dead which die in the Lord.*



Memoir of Mrs. ESTHER PEAK,

Late consort of the Rev. JOHN PEAK, of *Newburyport*, who departed this life on the 5th of March, 1811.

MRS. PEAK was born in Waterton, Connecticut, Sept. 18, 1762, of respectable parentage, and was educated in the Episcopal forms of worship; but did not obtain clear and distinct ideas of Gospel truth, till Providence placed her under the faithful evangelical ministry of the Rev. John Peckens, of Claremont, N. H. In March, 1785, her mind became impressed with the realities of eternity, her lost and sinful state, and her need of pardon. Her anxiety was considerably increased by the preaching which she heard until the June following; when several of her associates appeared to be under similar impressions. Some of these were brought to rejoice in hope, before her mind was set at liberty, which led her to reflect upon the distinguishing grace of God. "How can it be right," said she, "that one as vile as myself, who has not been more earnest and diligent in seeking salvation, should be taken, and I

left." Thus she continued in deep distress until Sept. following, when her thoughts were turned into a different train of meditation, and in a somewhat singular manner. She was riding upon the eastern bank of Connecticut river; the atmosphere was serene, the sun was descending in the horizon, shrouded with clouds, which were penetrated by his piercing beams, and gave the western hemisphere a deep crimson colour to a great extent. With a surface smooth as glass, this majestic river reflected the same colour; and to a contemplative mind, had an appearance not altogether dissimilar to a vast body of blood.* While viewing this grand and impressive appearance from the scenery of nature, her meditations turned upon the fountain of the Saviour's blood, which he shed for the remission of sins. Here she saw the exceeding *sinfulness* of sin, that required such an infinite atonement. She now saw and felt the depravity of her own heart, her wretchedness and guilt. She was also made sensible of her enmity against God, and of his justice in the final condemnation of impenitent sinners. After this, she was not terrified as before with the fears of future punishment, but was grieved on account of her sins; particularly her ingratitude, and abuse of divine goodness. She used to say, if God should elect and save all others, *she* deserved nothing short of eternal condemnation.

From this time she became calm in her mind, and was led to contemplate much upon the excellencies of the divine character and government, as manifested in the kingdom of grace. By degrees, a comfortable hope was raised in her mind, that she had experienced reconciliation to God by the death of his *Son*.

In March, 1786, she made a public profession of her faith in Christ, and joined the Baptist Church in Claremont. In this profession she remained steadfast without wavering until she closed this mortal scene.

In the different places where she has lived, her life and conversation have been such as to conciliate the love and esteem of her pious acquaintance.

Her patience and resignation, during nine months' confinement in her last sickness, while languishing with a hectic, did not escape the notice of spectators. Shortly after she was laid by, she apprehended this would prove her last sickness; and earnestly desired fresh manifestations of divine grace, that she might glorify God in her sickness and death; as it seemed to her, as she said, that she had done little or nothing to his glory while she had lived. Although far from giving up her hope in Christ, she felt her want of spiritual light and life; the Lord was graciously pleased to grant her desire. In the midst of an alarming thunder-shower, her companion hastened to her chamber, fearing she might be terrified by the tempest. As soon as he entered the door, he was saluted with the following address. "O! help me to praise the

* The writer was present at this time.

Lord for his goodness, he has graciously lifted upon me the light of his countenance."

"The God that rules on high,
And thunders when he please,
Who rides upon the stormy sky,
And manages the seas :

This awful God is ours,
Our Father and our love :
He will send down his heavenly powers
To carry us above."

She uttered many such like sentiments and expressions, and spake of the firm foundation on which the Church is established, the perpetuity of the covenant of grace, and the veracity of the divine promises, &c.

For several months she enjoyed much divine consolation, and often said that she counted the sufferings of this present life not worthy to be compared with the glory that shall be revealed. Two months before her decease, she very deliberately told her companion that she felt her frail nature sinking, and thought she should continue but a few days. She mentioned at this time the following passage of scripture, which had long lain with weight upon her mind, and which she desired our beloved Brother Williams might improve after her decease—Psalm lxxiii. 26. "*My heart and my flesh faileth ; but God is the strength of my heart, and my portion forever.*" (This was done accordingly.)

Not long after this, she experienced great darkness of mind. Satan was permitted to buffet her. For some time the conflict was painful, and excited the compassion of her Christian friends. She regretted that she had mentioned the above scripture, &c. and was afraid she had gloried in her exercises, rather than in the God of grace. In this conflict, however, grace triumphed. After morning prayer had been offered up by her bedside, she observed to her friend, that she had had a happy night ; the Lord was good and gracious, he had removed darkness from her mind. She repeated a part of the Hymn beginning with these words,

"Ah, lovely appearance of death," &c.

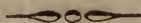
particularly the last verse,

"What now with my tears I bedew,
Oh might I this moment become,
My spirit created anew,
My flesh be consign'd to the tomb."

It was observed to her that when she should be removed by death, she would be delivered from sin and pain, and be forever at rest with the Lord : "I have no doubt of that," said she, "but I fear I am not patient as I ought to be. O, pray for me, that I

may patiently wait all the days of my appointed time till my change come." In this happy triumphant frame of mind, she continued with very little variation, to the last moments of her life. When she was apparently seized with the agonies of death, which was on Monday evening about 8 o'clock, she said to her companion, "Do you think this is death?" He observed, "It is like it." "I should think you could tell," said she. He replied that he thought it was death, and that she would soon be released from sin and suffering, and be at rest. "O, I can bless God," said she, "that the important hour is come. I can give you all up into his hands, and go. O! come, my blessed Jesus, come——Can't you give me up? do give me up—help me to go." Her companion told her, that although it was hard parting, yet he thought he could freely resign her into the hands of God: after which she appeared composed.

Mr. Henry Kendal, a brother in the ministry, being present, engaged in prayer, in which she joined with great devotion. After prayer he asked her whether she felt free to give herself up to the Lord? "O yes," said she, "the Lord is an everlasting God. He knoweth them that trust in him." She remarked that she thought she should die a hard death, and said, "Pray that I may have patience." About 12 o'clock at night she asked what time it would be high water? and being informed, requested some of her friends to take rest, saying, she thought she might live till 3 or 4 in the morning. She continued in this calm and tranquil state of mind, except for a short space in which she was a little wandering, but from which she soon recovered, and enjoyed her reason in full strength, until Tuesday evening 6 o'clock, when she quietly "languished into life," without a sigh or groan. "Blessed are the dead who die in the Lord."



Memoir of Mr. WILLIAM HEWIT.

Communicated for the Massachusetts Baptist Missionary Magazine, in a Letter from the Rev. DANIEL SHARP, dated Newark, Dec. 28, 1810.

REV. SIR,

I HAD meant some months ago to have furnished you with an account of the experience and death of a much beloved brother, William Hewit. Till now I have been prevented by a variety of causes. I am aware that great abuses have prevailed in cherishing the memory of the dead. They have been praised for virtues they never possessed, while the hand of friendship and mistaken charity has spread a veil over their vices. This is no reason, however, that the pen of the faithful narrator should not be employed in exhibiting the consolations and characters of departed saints. It is here we see the religion of Jesus embodied, and become acquainted with its cheering and purifying influence.

Mr. William Hewit was a native of England. When about twenty-one years of age, he emigrated to this country. Soon after his arrival, he was favoured with sitting under the ministry of the gospel, a privilege unknown before; for he had scarce ever heard any thing better than the morals of Epictetus or Seneca. Nor did he hear the gospel in vain; it became the power of God to the salvation of his soul. He had a deep sense of the depravity of his heart, the sinfulness of his conduct, and the insufficiency of his own righteousness, connected with a view of the character of Jesus as the Friend and Saviour of poor sinners.

At this period my acquaintance with him commenced. By mutually reciting the dealings of God towards us, and the exercises of our minds, we found, that as in a glass face answereth to face, so the heart of man to man; this served to cement our friendship, which was uninterrupted till his death.

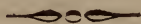
Though he appeared a man designed in providence for business, and who prospered in no small degree; yet his seat on week day evening lectures and at prayer meetings was seldom unoccupied by him. His life was a practical comment of that passage, "not slothful in business, fervent in spirit, serving the Lord."

Happy in his family, prosperous in the world, and beloved by his Christian friends, he wanted nothing of an earthly nature to add to his felicity. But how changing the scenes of life! How soon our joys wither! And instead of a clear sky, cloud succeeding cloud intercept our view.

Early in the spring of 1809, he broke a blood vessel, from the effects of which he never recovered. At seasons when threatened with dissolution, he was remarkably supported by the promises of a faithful God. At one time I inquired the state of his mind; he replied, "I am perfectly resigned to the will of God; I have no choice to live or to die; the Lord's will be done." His mother observed, "William, what a mercy it is you have been brought to know the Lord." "O yes, said he, I can view the hand of a sovereign God in it." At another time he observed to his mother, that he had been very much comforted in reading Isaiah, xli. 10. "Fear not, for I am with thee; be not dismayed, for I am thy God," &c.; also Isa. xliii. 2, 4. These passages with several others he had doubled down as affording the most precious consolation to his soul. In reading John, 14th chap. he felt peculiar elevation of soul, while meditating on the tenderness of Christ, and the design for which he left our earth, to prepare mansions for his people.

On the 6th of Dec. 1809, he took a voyage to the West Indies, in company with his wife and sister, hoping that it might prove beneficial to his health. From a letter of his, dated Jan. 4th, it appears he thought himself better. In this the same spirit of devotion was manifest. He spoke of the Lord as a covenant-keeping God; and expressed a full persuasion, that in all his trials the

Lord had done all things well. On the 8th of Jan. he arose as well as usual, and after taking some refreshment, observed he felt as if he could run a race: but in a few moments after this, he began to vomit blood. His wife ran immediately to his assistance, but he was so exhausted that he could only say, "My dear, I am going, but I am happy"—He was endeavouring to proceed, but his voice failed; he fainted, and sunk in death. "Precious in the sight of the Lord is the death of his saints."



Memoir of Master CHURCHILL, son of the Rev. Samuel Churchill, of Littleton, (N. H.) who died Sept. 18, 1810, in the ninth year of his age.

ABOUT the first week in January, a Mr. Butler preached at Mr. Churchill's house; after which this child, who had long been afflicted with sores, appeared unusually thoughtful. But the beginning of February, a most poignant conviction fastened upon his mind; and for about eight days his distress was extremely great. It was not known that any visible means occasioned this last alarm. Indeed he had begun to hope he was good; probably from feeling his mind exercised about what he called good things, without having discovered the vileness of his own heart. But at this time, he had a deep sense of the awful wickedness of his heart, and all his hopes vanished. He would often, in the greatest agony, beg of his father to pray for him, that he might have a *new heart, a heart to love God.*

For several days he seemed to expect relief by praying. But after this he observed, that when he attempted to pray, he felt that his heart and thoughts were wicked, and sometimes that all the wicked things that ever he did in his life would come up in his mind, and looked so awful, that he thought he could not be saved. He confessed to his mamma things which he had done when he was not more than 4 years old; although he had been as dutiful as children in general.

For several days he seemed to have strong fears that his case was an exception to the general declarations of mercy, and that the Lord was angry with him, and would not save him. He asked whether any were ever saved who were so awfully wicked, and who could not feel right towards God, nor pray, nor do any thing right? He was told by his father, that God was so good and merciful, that he sometimes saved those who had such wicked hearts, that they could do nothing good till they were renewed.

After many observations of a similar nature, on the evening of the 8th or 9th of February, he became calm in his mind, and continued so through the night, although for a week before he had taken but little rest. In the morning his mamma asked him

whether he thought he was renewed? He replied, that he did not know; but observed, that his mind was relieved, that Christ appeared beautiful to him, and that he did not feel when he attempted to pray, as he had done; but his conviction was gone, and he feared that he should again be stupid.

He continued in this frame of mind for several days, in which time he made many impressive remarks on his own unworthiness, the hatefulnes of sin; and particularly, how justly he deserved all his afflictions. He asked many questions respecting those, whose convictions left them in an unconverted state; such as, whether they went off gradually, or at once. On being told, that they usually wore off gradually, he replied, that his left him in an instant, yet he expressed some fears that he was not converted. Soon after, early one morning he called his father to him and said, "I do not think I am going to be stupid again, for I feel as though I loved Christ."

After this his joys seemed daily to increase. He spake much of the goodness of God, and appeared greatly delighted in hearing prayer and singing, or in hearing the scriptures read. He would sometimes hug the bible in his arms, and say, "O how I love this book!" Sometimes he expressed an earnest desire to be with Christ. Being asked one day by Elder Perkins, why he wished to be in heaven? he replied, "To love God." Mr. P. replied, but do you not now love him? He answered, "I hope I do some, but I want to love him more; I want to praise him."

Some time after, he expressed a desire to be baptized and join the church if it should be thought proper. But as he seemed then to be mending of his sores, it was postponed.

Through the summer, strong hopes were entertained of his recovery; but on the 4th of September, he was taken with the *typhus fever*, and died on the 18th, aged almost 8 years and 8 months.

In the beginning of this last sickness, he appeared to have some darkness upon his mind, and expressed some regret that he had not been baptized: but the latter part of the time when he had his reason, he seemed to be happy and resigned, and said he had no desire to live.

When closing the scene of life, the last words he was heard to utter were some lines from Dr. Watts. Thus it has been apparent, that *out of the mouth of babes God can ordain strength.*



Account of RUGHOONAT'H, a Bengalee Christian, who died at Serampore, March 28, 1808.

ON the 29th of March, the Christian church at Serampore, had to carry to the silent tomb the remains of their brother Rughoo, who was baptized in December, 1805, and who died March 28th, 1808.

This convert was born at a village in Bengal near Chundunungura, called Huldidanga; his father was a weaver, and, as is usual among the Hindoos, he was of his father's trade.

Rughoo was a poor illiterate idolater, unable to read or write; and, in his case as in that of all the heathen, his natural conscience had been exceedingly darkened and seared by their "abominable idolatries." He was an enthusiast in idolatry; his back was filled with scars, from the hooks by which he had been so frequently suspended, swinging on the infamous churuka. Added to all this, he lived in adultery many years, and wallowed in the filthiest vices.

Rughoo once lived at Serampore about twelve months; he then went to Calcutta, where he stayed two or three years. From hence he returned to Serampore, where hearing some people talk about the gospel, he called at the house of a native Christian, and heard from him the words of our Lord Jesus Christ. He had been connected with a female for a number of years without marriage, but had quarrelled, and separated from her; and at the above period this woman was not with him, but lived at another house in Serampore.

After Rughoo had been some time under instruction, the word evidently appeared to have entered his mind; he seemed to possess a deep sense of his sinfulness, and of the love of Christ in becoming his Saviour. He was therefore baptized, and added to the Church.

After his baptism, he worked in an inferior situation in the Brethren's printing office at Serampore, and though he had no talents to preach, yet on all occasions he recommended the Gospel, by a humble behaviour, and a grateful sense of kindnesses.

A short time after Rughoo's baptism, the before-mentioned female was brought under the sound of the gospel, and gave proofs of the Lord's having opened her heart. In due time she was baptized, and was afterwards married to Rughoo, and they continued, to the end of Rughoo's life, an affectionate and happy couple, whose domestic happiness had been greatly heightened by their reception of the gospel. During the two years of their marriage, the missionaries never heard of a single difference betwixt them, and during Rughoo's last illness, his wife nursed him, day and night, with the greatest tenderness.

With respect to the general state of our deceased brother's mind, he appeared to be, as far as his knowledge went, a happy Christian. Talk to him whenever you would of the love of Christ, exclamations of astonishment escaped his lips, while the tears filled his eyes, and ran down his cheeks. During the singing of hymns; or while listening to the story of redeeming love, and, not unfrequently, at the celebration of the Lord's Supper, his tears testified his sense of the deep stake he was conscious he possessed in the gospel.

When visited by the missionaries, he would come to the door of his hut, and fetch the best seat he had, or could borrow, his coun-

tenance beaming with joy at their presence ; and on all occasions he gave proofs, by his love to the brethren, that he had passed from death unto life.

In his last illness brother Ward frequently visited him, and almost always found him happy, pleased and affected with the glad tidings of the gospel. This brother found his own mind refreshed by these visits, in beholding the love of this afflicted convert to the Saviour of sinners.

Rughoo would sometimes call a native member of the church to come and read and pray with him ; and one day he requested all the brethren might be called, (thinking his end near) that he might see them before he died. The native brethren who lived near were called ; a hymn was sung, a portion of scripture read, and prayer offered up for our apparently dying brother.

For some time before his death, Rughoo, so far from being afraid of death, appeared too impatient to die ; and seemed ready to question the love of Christ to him, because he did not hasten to take him to himself. He prayed day after day, that the Saviour would *prepare* him, and *take him to heaven*. Brother Ward was at some pains once or twice to convince him, that Christ's time was the best, and that these short afflictions "were *working* for him an exceeding and eternal weight of glory."

As long as he was able to speak plain, he expressed his firm hope in Christ's death, and when he could speak only with great difficulty, he indicated, partly in broken language, and partly by signs, that Christ was there, (laying his hand on his heart.) One day when brother Ward was there, he whispered, (laying his hand on his heart) "He is here. He is here."

On the Lord's day that he died, brother Ward held the morning meeting with the native brethren in the yard just before Rughoo's door ; but our afflicted brother was able to attend very imperfectly to what was going forward, and in the evening of that day, about ten o'clock, he died. The next evening he was buried with singing on the way, and exhortation and prayer at the grave by brother Carey. All the members of the church present assisted in carrying the body to, and filling up the grave.—Rughoo's age is supposed to have been about 60 years.

How rich is that grace displayed in the conversion of this person, once living in idolatry, and all its attending abominations ! How great the contrast betwixt the idolater, dancing in indecent attitudes, or with a piece of iron run through his tongue, before the idol, and the same man "turned from dumb idols to serve the living and true God," and receiving with melting heart the memorials of Christ's death and sufferings ! What a contrast betwixt this poor deluded creature, suspended by hooks in his back, and swinging for a considerable time in this shocking manner, in honour of devils, and the same man praying to the God and Father of our Lord Jesus Christ, and worshipping the true God in spirit and in truth ! What a difference betwixt this couple, quarrelling

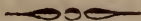
with each other while living in a state of adultery, and their living happily together as a christian family ! How blessed a death, desiring to depart and to be with Christ, as far better than all the riches of the East !

“ *Is not this a brand plucked from the burning ?*”

“ *Is any thing too hard for the Lord ?*”

“ *Many shall come from the east, and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven ; but the children of the kingdom shall be cast into outer darkness ! !*——

Beware, nominal Christian, lest this should be true of THEE ! Lest these despised Hindoos should be admitted into heaven, whilst thou, boasting a superior degree of civilization and christian instruction, shouldst be thrust down to hell !



Report of the Trustees of the Baptist Missionary Society in Massachusetts, at their Annual Meeting in Boston, May 30, 1810.

BELOVED BRETHREN,

EIGHT years have elapsed since the first meeting of this Society for the choice of officers and organization of the institution. So limited were the means, and circumscribed the prospects of the venerable and worthy promoters of this establishment, that there was much hesitancy as to the utility of such an undertaking, till it was remarked by one of the original Associates, that if they could do no more, they could at least send *one* missionary for the term of *three months*. But O, how good is the Lord ! He has smiled upon the institution, and greatly exceeded the most sanguine expectations of all its friends, in making it the means of sounding out the word of the Lord so extensively and in such a manner as that many have been refreshed with the bread and water of life, in various parts of the new settlements of our country, by the faithful and indefatigable heralds of the cross, employed by the liberality of this Society.

Brother Isaac Cafe has been engaged nine months in the course of the last year. He has spent his time in the District of Maine, and although he has not been so much among those who were entirely destitute of the gospel as some other Missionaries, his labours have been very useful for the perfecting of the saints and edifying of the body in love, and in setting in order among the Churches the things that were wanting.

Brother Henry Hale has received two appointments ; one of six, and one of three months. His labours have been in the most easterly parts of the United States and in the British dominions. He has been every where very kindly received ; and his services much approved by the Trustees, and we trust by the blessed Master whom he so unweariedly serves. He is probably now on his mission of three months.

Brother Peter P. Roots has had two appointments of three months each the last year; and with his usual ability and zeal, has travelled through several of the western counties of the State of New York, preaching a crucified Saviour to the people, and administering ordinances to those who were entitled to gospel privileges. His labours are useful.

Brother Jesse Hartwell has an appointment for three months. He is now probably on Missionary ground, from whom we have not heard since he commenced his tour.

Brother Barnabas Perkins has received an appointment for six months the last year. He has been some time on his Missionary labours, and we confidently expected he would have made his returns previously to the meeting of the society. He has not however, and we are of course unable to state any particular account of his Missionary labours since the last Anniversary. He has gone into the northerly parts of Vermont, New-Hampshire and Canada.

Brother Samuel Rowley is engaged farther in Missionary labours, but is probably just now returned from a tour to the westward of Lake Champlain, and has not had time yet to make his communication to the Society; the Trustees expect to hear soon from him.

Brother Samuel Ambrose of Sutton in the State of New Hampshire has been engaged for the Society six months in the course of the last year. He was appointed to travel in the northern parts of the state of Vermont and to go into Canada; which appointment he has, by the blessing of Providence, diligently and successfully fulfilled. The people among whom he has laboured have treated him with great respect, and the glorious and distinguishing doctrine of the cross we trust, will be the favour of life unto life to many of the inhabitants of the wilderness.

Our respected brother, Pelatiah Chapin, has been appointed a Missionary for the term of three months, but has made no returns.

Brother Stephen Parsons has laboured in the Missionary field three months the last year for the Society. The Black-River Association to which brother Parsons belongs, with a view to encourage Missionary services in the new settlements, have recommended to the churches of which it is composed to raise a contribution in money, or country produce, in order to encourage, in union with this Society, the Missionary cause; they have succeeded beyond expectation; so that brother Parsons has received of them nearly the whole of his salary for services rendered this Society; and expected to receive farther contributions in such produce as the country afforded. This is an example worthy the imitation of our brethren in the new settlements; and is a proof that our friends of the Black River Association are disposed to lay by for the support of the blessed cause of religion, as the Lord shall prosper them.

Brother Hezekiah Pettet has performed six months service for the Society in the western part of the State of New York. The Trustees have been pleased with the perusal of the very particular

account he has given of his travels and services, and have appointed him on another Mission of three months.

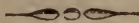
Brother Samuel Churchill has been appointed Missionary for two months, and is now probably engaged in publishing the glorious doctrine of the Cross among the poor and destitute inhabitants of the northerly parts of Vermont and New Hampshire.

Brother Thomas Spooner has performed three months service for the Society, and brother John Irish has made returns of services rendered the Missionary cause, but his appointment is not yet completed.

Here, brethren, we would pause, and raise our Ebenezer. Hitherto the Lord hath helped us. He not only literally watereth the earth, and maketh it soft with showers, but mercifully sendeth his rain upon the thirsty hill of Zion. Praise ye the Lord.

In the conclusion of this Report, permit us to exhort you, beloved brethren, to pray for the peace and extension of the church of God. They shall prosper who love Zion and seek her good. And do not forget to contribute to the support of the Missionary cause, remembering how wonderfully the Lord has been pleased to own the labours of his dear servants who are employed in dispensing the word, administering ordinances, assisting in constituting new churches, attending conferences and funerals, visiting schools, and teaching the aged and the young publicly and from house to house. We ask your contributions for the support of men engaged in and devoted to such works as these. And we doubt not but you will follow the Missionaries sent out by this Society and others, with importunate prayer for their success and the spread of Immanuel's cause throughout the world. For your encouragement it is spreading, and will soon become universally triumphant. The glorious temple is rising, and the top-stone will soon be brought forth with shouting, Grace! Grace unto it! Come, Lord Jesus! come quickly. AMEN.

WM. COLLIER, Sec'ry.



ORDAINED at Sullivan (N. H.) Oct. 24. 1810. over the Baptist Church and Society in that place, the Rev. Charles Cumings. Introductory Prayer and Sermon by Rev. J. Higbee from 2 Cor. iv. 5. "*For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.*"

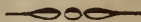
ORDAINED at Fitzwilliam, (N. H.) December 26, Rev. A. Allen over the Baptist Church and Society in that place.

Sermon by Rev. Jeremiah Higbee of Alstead, from 2 Cor. ii. 16. "*And who is sufficient for these things?*"

ON Thursday the 28th of February ult. the neat and convenient Meeting-house belonging to the Third Baptist Church in Philadelphia, was opened for public worship, in the presence of a numerous, respectable and solemnly attentive audience.

The exercises of the morning were introduced by prayer by the Rev. Dr. Allison, after which an appropriate Sermon was delivered by the Rev. Dr. Rogers, from Eph. v. 20.

Introductory prayer in the afternoon by the Rev. Mr. Hewson, (Mr. Hewson has been recently ordained) Sermon by the Rev. Dr. Staughton from Psalm cxviii. 19, 20.



The following Lines were composed by a friend of Missions on reading the accounts of successful missionary labours in the new settlements.

IN north and western regions far away,
 Where late the ruthless savage roam'd for prey,
 Or fought like cruel fiends athirst for blood,
 And midnight fires for human victims glow'd,—
 Now heavenly peace prevails, and truths divine,
 In all their bright celestial beauties shine.
 The Holy Spirit through the desert goes,
 And the rough wilds look blooming as the rose.
 Young converts like fresh flowers the air perfume,
 King Jesus' charms the wilderness illumine.
 The birds of Paradise together sing,
 Their solemn lovely notes salute the spring.
 Loud alleluias to the Lord above,
 Praise for free grace, and thanks for dying love.
 Repentant sinners to their Saviour turn,
 Behold him crucified and deeply mourn ;
 Angels the news to heaven's high portals bear,
 With joy they tell, while GOD delights to hear.*
 Hold on, ye Missionaries, boldly go,
 Dread not the danger, fear no threat'ning foe,
 God will be with you in embowering woods,
 O'er lofty mountains, or through swelling floods :
 No damps by night, nor summer's burning day,
 Without his leave, " can take your health away :"
 Where'er you are, his promise recollect,
 He ever will be with you and protect.†
 A covert from the tempest He is found,
 And fiery chariots still his friends surround.‡
 To you, ye blest ambassadors of heaven,
 A glorious privilege is humbly giv'n,
 (Better by far than is on earth beside,)
 T' invite and wait upon the Saviour's bride.
 What raptures fill your heart you know full well,
 When men forsake the downward road to hell,
 Fly to the fount of the Redeemer's blood,
 Find mercy and adore a smiling God.
 Be faithful unto death in all your way,
 And Christ will crown you in eternal day.
 O God most holy, thy salvation show,
 Build and increase thy Zion here below :
 At thy command may many such be found
 As give the gospel trump its certain sound.
 The fields are white and large ; O speak the word
 That num'rous labourers reap thy harvest, Lord.

* Luke xv. 7. † Psalm 121. ‡ Kings ii. 6, 17.



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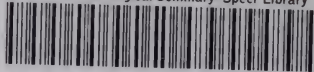
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